# SMITH'S REPORT

## On the Holocaust Controversy

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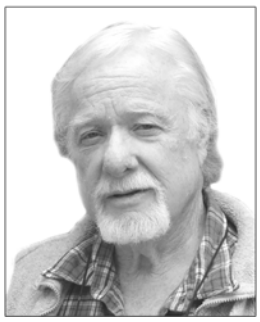

Challenging the Holocaust Taboo Since 1990

# Elie Wiesel and the Issue of Indifference

Dr. William O'Neal,
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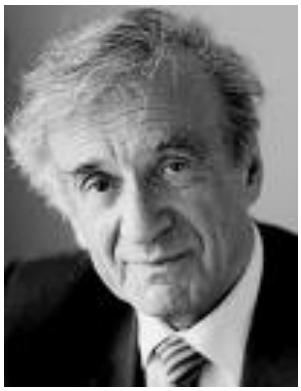
26 October 2008

Dear Dr. O'Neal:

I am informed that on 30 October the University of Toledo's College of Arts and Sciences will host a talk by Nobel Laureate Elie Wiesel on "What the Ancient Masters Can Teach Us About Confronting Fanaticism and Building Moral Unity in a Diverse Society." It's an interesting idea for a talk, though looking around the world from the point of view of UNESCO, it does not seem they have taught us much.

In the Toledo Blade Mr. Wiesel addresses a simpler issue, one he has addressed before, the issue of "indifference." We read again where he argues that "the opposite of love is not hatred, but indifference." That the opposite of education, beauty, and life itself is indifference. That "indifference is what permits evil to be strong …" Which brings me to the matter to hand.

Professor O'Neal, do you believe Toledo's College of Arts and Sciences has prepared its students in any way whatever to understand the issue of "indifference" with regard to Mr. Elie Wiesel himself?



Elie Wiesel

Do UT students understand that for decades Elie Wiesel has shown himself to be indifferent to the fate of writers and publishers who question the orthodox Holocaust story and are arrested, tried, and imprisoned for such thought crimes in Germany, France, Austria, Switzerland and other European nations?

With regard to confronting "fanaticism," have your students been prepared to understand that Elie Wiesel is the best known Holocaust fanatic in America? That he has spent his entire adult life forwarding with an unequaled fanaticism the charge of "unique monstrosity" against the Germans, including the charge that they used weapons of mass destruction ("gas chambers") for mass murder at Auschwitz, and that even though he was interned there, after more than half a century he is unable to name, with proof, one person who was killed in a gas chamber at that camp?

Are UT students prepared to question Elie Wiesel's indifference to "Building Moral Unity" when he writes "Every Jew, somewhere in his being, should set apart a zone of hate - healthy, virile hate - for what the German personifies and for what persists in the German."? A remark that for forty years he has refused to recant?

Have UT students been prepared to understand the sheer silliness of a man like Elie Wiesel who will claim that when he was struck by a taxicab in mid-Manhattan in New York, he flew an

Continued on page 14

# LETTERS

## Thomas Kues

### The importance of Arolsen

About a year and a half ago, in SR#140, Professor Arthur R. Butz published a short piece on the partial and severely restricted "opening" of the International Tracing Service archives in Bad Arolsen, Germany, which contains millions of Third Reich dossiers on concentration camp prisoners and others, captured by the Allies at the end of the war. Butz noted that the archive had actually been available for research until 1977, when it was suddenly was closed to the public.

Recently, British newspapers carried the story of Eugene Black, a Jewish "Holocaust survivor" living in Leeds. Mr. Black had made the shocking discovery that his two sisters, who for sixty years he had believed were gassed in Auschwitz in May 1944, had in fact been killed several months later, when Allies air force bombed a German factory near Buchenwald. The discovery was made possible through the Arolsen archives, which Black had partial access to thanks to being a "survivor". Except for people like Black, the archives are available only to certain accredited researchers. Reportedly out of privacy concerns, information on persons still alive will not be disclosed. As Butz points out, this practice might lead to a Catch-22 where the researcher has to document that the person whose fate he or she wants to find out more about is dead (or at least legally dead, which may have been the case with Mr. Black's sisters).

We might assume that Mr. Black is very much an exception. To begin with, few Jews live in Germany, and not many people would travel abroad in order to visit an archive. There is also the factor that most Jews "know" what happened to this or that relative. They would simply not have much incentive to look at the papers. Finally, Jews who like Black discover that certain relatives were not gassed but perished or survived at some other place, may not bother about notifying the press, or Yad Vashem for that matter.

It has been reported several times during the last few years that the Arolsen documents are to be scanned and made searchable through a database. According to the article on Eugene Black in The Telegraph from August 23, 2008, the post-war archive on displaced persons alone consists of more than 20 million pages.

What would critically minded researchers then be able to accomplish if this still-not-complete database was made fully available to public scrutiny? First of all, it is to be expected that the documentation held at Arolsen is far from complete. Other documentation, captured by the Red Army 1944-45, is likely to be hidden away inside archives of the former Soviet Union.

My suggestion is that revisionist researchers, if given the chance, should focus on people documented to have been deported to the three "pure extermination camps" of Aktion Reinhardt – Bełżec, Sobibór, and Treblinka. It is alleged that 99% of the Jews sent to these camps were killed there within hours of arrival. Between March and July 1943, nineteen train transports carrying a total of 34,313 Dutch Jews were sent from the internment camp at Westerbork to Sobibór. These transports – in contrast to the alleged mass killings at Sobibór – are well documented.

According to the estimates of orthodox historian Jules Schelvis, about 1,000 deportees were transferred from Sobibór to labor camps in Lublin and the Włodawa region, most of them perishing there. Another small group was selected for work within the Sobibór camp. The rest, at least 33,000 people, were allegedly killed in gas chambers utilizing engine exhaust. Only 16 of the 34,313 Dutch deportees are registered as having survived the war. Another case which might be utilized for research involves four French transports to Sobibór which took place in March 1943. It is alleged that all of the 4,000 French Jews carried on those trains, without exception, were gassed at Sobibór.

However, if it could be shown through archival research that a majority, or at least a large number of these Dutch or French Jews had turned up at some other location after their deportation to Sobibór, this would effectively refute the officially sanctioned extermination camp hypothesis, since there is no reason to believe that these Western Jews in the end were treated any differently from the Polish Jews who made up the bulk of deportees to the Reinhardt camps, and since no witness has claimed that large-scale selections were carried out in these camps. The verdict of the 1966 Sobibór trial would collapse in an instant, and the entire official historiography on the Reinhardt camps would get dragged down with it.

The possibility of said thing happening may naturally be taken as a reliable indication that the Arolsen archives will remain closed to prying eyes. Only some kind of upheaval might change that matter. Until then, exceptional cases like Mr. Black's will continue to tickle our curiosity.

**Roy from Norway**

Welcome to Norway! I don't know if you are right or not, but if your are not allowed to speak here in Norway, what you think, or can document, then in the next turn it means I can not do it either, and that means tyranny. I will have to be arrested for other things, because I didn't stand up for you. So welcome. If you are right, this is more ugly than the reality they let us see.

**Maria Stukel**

I am impressed and impressed some more every time a new ***SR*** spills out of my mail box. You are becoming one of the most important, and reliable, voices of historical revisionism, at least on this side of the Atlantic. You know how to choose your contributors and your QUESTION—a *coup de foudre* to all the atrocity peddlers, whether they admit it or not—is a question whose time has come. It could be dodged, but it cannot be avoided, so, " … keep asking … " and if it hits a raw nerve, so much the better.

You have a very effective pen. Use it to continue the battle we are in and hopefully move on to victory. May God bless your efforts. And your family.

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# The Holocaust: Our Dominant Religion

By Paul Grubach

Distinguished biologist, widely admired author, and prominent atheist and opponent of all religion, Richard Dawkins is well known to most educated people. Since his authorship of the classic book *The Selfish Gene* and other works on evolutionary biology, he has become one of the most widely read scientists of our time.

In his latest book, *The God Delusion*, Dawkins explains his atheistic philosophy in great detail. Since Smith's Report is not a religious or philosophical publication, in this short essay we will not discuss Dawkins's arguments against the God Hypothesis, or my rebuttal.

The reader who is interested in this controversy is urged to consult the longer, online edition of this article on CODOH Web: "Richard Dawkins, Militant Atheism and the Holocaust Religion."

While Dawkins ardently criticizes and lampoons the world's traditional religions such as Christianity, Islam, Buddhism and Judaism, he conspicuously ignores the most powerful religion in the Western world today—the Jewish Holocaust religion.

Dawkins may rebut me by saying that his book is about the alleged non-existence of God, and not about the truth or falsity of the Holocaust doctrine. He may even insist that the Holocaust doctrine is not a religion at all, and thus should not be a matter of discussion in *The God Delusion*. After all, unlike the religions of Christianity, Judaism and Islam, Holocaust ideologists do not claim a Divine Being revealed their doctrine to man.

If Dawkins and his militant atheist followers take this position, they are sorely mistaken. Throughout the book Dawkins lists what he believes to be the salient characteristics of religions (pp. 199-200). It is important to note that of the eight characteristics he lists of a religious creed, the Holocaust doctrine has six of them. *The God Delusion* is not just an attack upon the God hypothesis; it is also an attack upon all organized religion. In view of this, he should have devoted some space to a critique of this religion. Far from questioning the Holocaust religion, however, he appears to accept it as "fact" (p. 64).

Dawkins points out that religions demand that "heretics, blasphemers and apostates should be killed (or otherwise punished, for example by ostracism from their families) [p. 199]." This most certainly applies to the Holocaust religion. In Germany, France, Austria, Belgium, Switzerland and several other European countries, as well as in Israel, there are government-enforced laws that punish people who contest or reject the Holocaust religion.

Even in the United States where "freedom of speech" is enshrined in law and no "Holocaust denial" laws are on the books, and there is a supposed to be a "separation of church and state," the United States government aided in deporting the Holocaust skeptics Ernst Zundel and Germar Rudolf to prison cells in Germany. They committed the mortal sin of debunking the Holocaust religion.

Another characteristic of a religion according to Dawkins is that "Belief in God is a supreme virtue [p. 199]." For many influential people in modern-day Western society, belief in the Holocaust has replaced belief in God as the supreme virtue.

Expressing a widely held sentiment among leading US political elites, Teresa Heinz Kerry, wife of former presidential candidate John Kerry, stated in the highly influential *Forward*: "Need it be said again? The gas chambers, the bureaucratic system of murder, the efforts to sever an entire people from their place in the world, did happen, did exist and remains a unifying cause for those who choose justice, now and forever more."

That is to say, a belief in the Holocaust ideology is a supreme virtue, as it is the basis for justice—now and forever more. Centuries ago, Catholic theologian Thomas Aquinas claimed that God and his divinely revealed morality were the basis for justice in the world—now and forever more.

Dawkins continues on about the characteristics of religion: "Faith (belief without evidence) is a virtue [p. 199]." Likewise with the Holocaust religion. According to modern-day Holocaust theologians, a belief in Holocaust dogmas that lack evidence or defy the evidence is a great virtue.

Leon Poliakov, a pioneer of the Holocaust theology, pointed out decades ago that there are no documents to prove that the Nazis ever had any plan to exterminate the Jews of Europe: "[T]he campaign to exterminate the Jews, as regards its conception as well as many other essential aspects, remains shrouded in darkness. Inferences, psychological considerations, and third- or fourth-hand reports enable us to reconstruct its development with considerable accuracy. Certain details, however, must remain forever unknown. The three or four people chiefly involved in the actual drawing up of the plan for total extermination are dead and no documents have survived; perhaps none ever existed."

So there you have it. The "evidence" that "proves" the existence of an alleged Nazi plan to exterminate the Jews is simply the guesswork of Holocaust historians. Hard documentary proof is missing. Indeed, it is an article of religious faith among Holocaust historians—supported with theological arguments—that Hitler and the Nazi hierarchy ordered the wartime mass extermination of the Jewish people. In fact, the claim that the Nazis ordered the mass extermination of the Jews defies the evidence, and is believed in spite of the evidence.

Let us look at another example that shows how faith—a belief with little or no evidence—is a virtue in the Holocaust religion.

Holocaust theologian Robert Jan van Pelt conceded that the "evidence" for the mass killings of Jews at Treblinka, Sobibor and Belzec—where allegedly millions were murdered—is sparse at best. In reference to these three camps, he wrote: "The evidence for the role of Treblinka, Belzec, and Sobibor—sufficient as it may be to come to a moral certainty about the wartime history of those places—is much less abundant. There are few eyewitnesses, no confession that can compare to that given by [Auschwitz commandant Rudolf] Hoss, no significant remains, and few archival sources [emphasis added]."

Does the reader see how this passage is harmonious with Dawkins's definition of "religious faith"? Holocaust theologian van Pelt admits that the evidence for the mass killing of Jews at certain Nazi camps is very sparse at best—but it is virtuous to believe the story anyway, because it is a "moral certainty."

Dawkins continues: "Everybody, even those who do not hold religious beliefs, must respect them with a higher lever of automatic and unquestioned respect than that accorded to other kinds of beliefs [p. 200]."

In the Western world the Holocaust religion has been raised above the traditional religions such as Christianity and Islam. Dawkins's atheistic book was a publishing event all throughout the United States and Great Britain. Millions throughout Britain and elsewhere saw his atheistic documentary. No Western government formally condemned him or his ideas. Furthermore, Dawkins's own British government granted knighthood to Salman Rushdie, author of *The Satanic Verses*, which deeply offended millions of Muslims throughout the world.

Yet, when Iran held its Holocaust-debunking, revisionist conference in December 2006, the governments of the US, Great Britain, Russia, France, Canada, Germany, as well as many others, joined in religious chorus and issued statements condemning the conference—proof that Holocaust religion is accorded a higher level of automatic and unquestioned respect than that accorded to traditional religion.

Dawkins continues: "There are some weird things (such as the

Trinity, transubstantiation, incarnation) that we are not meant to understand. Don't even try to understand one of these, for the attempt might destroy it. Learn how to gain fulfillment in calling it a mystery [p. 200]."

In reference to the alleged "Nazi gas chambers," Chief Rabbi of the Holocaust Elie Wiesel stated: "Let the gas chambers remained closed to prying eyes, and to the imagination. We will never know all that happened behind those doors of steel. They say the victims fought among themselves for a breath of air, for one more second of life, that they climbed on the shoulders of the weakest in the so-called Todeskampf, the final struggle among the dying. Much has been said when silence ought to have prevailed. Let the dead speak for themselves, if they so choose. If not, may they be left in peace."

We are not supposed to know if the operation of the "gas chambers" violates the laws of science, as they should remain closed to prying eyes. It is a religious mystery as to what happened in these alleged "gas chambers." We are just supposed to accept their existence…period! All questioning of this theological mystery is to be discouraged. Remain silent and gain fulfillment from leaving it a mystery.

**Dawkins on the Danger of Religious Faith**

On this issue of "religious faith," here is what Dawkins writes: "Faith is evil precisely because it requires no justification and brooks no argument [p. 308]." This directly applies to the Holocaust religion. Not only has the Holocaust doctrine been raised above God and traditional religion, it has also been raised above science itself, for it can no longer be critically examined by skeptics.

In early 2006, Iran offered to send a team of experts to the Nazi concentration camps in Poland in order to critically evaluate the evidence for the alleged Holocaust. Polish officials immediately rejected the plan. "Under no circumstances should we permit this," insisted Polish Foreign Minister Stefan Miller. "This is beyond all imaginable norms that such a thing is discussed," he added.

Dawkins's criticism of "religious faith" applies here. According to Polish Minister Miller, Iranians are supposed to accept the Holocaust religion on faith, as it does not tolerate any arguments to the contrary. After all, it is beyond all imaginable norms that the Iranians dare to contest the Holocaust religion.

Dawkins continues on the characteristics of religion: "Beautiful music, art and scriptures are themselves self-replicating tokens of religious ideas [p. 200]." The number of movies, novels, fiction stories, works of art, etc. that are inspired by the Holocaust religion is seemingly endless. No further comment is necessary.

**The Holocaust as an "Intelligently Designed" Religion**

Dawkins claims that religions are "consciously designed," as religious beliefs are engineered by the religion's leaders and founders in order to accomplish a specific purpose. In his own words: "Religions probably are, at least in part, intelligently designed, as are schools and fashions of art [p. 201]."

So too with the Holocaust religion. At the postwar Nuremberg Tribunal, the Allies alleged that the Germans exterminated four million people at the Auschwitz-Birkenau concentration camp. Until 1990, a memorial plaque at Auschwitz read: "Four Million People Suffered and Died Here at the Hands of the Nazi Murderers Between the Years 1940 and 1945." During a June 1979 visit to the camp, Pope John Paul II stood before this memorial and prayed for and blessed the four million victims.

In July 1990, the Polish government's Auschwitz State Museum, along with Israel's Yad Vashem Holocaust center, conceded that the four million figure was a gross exaggeration, and references to it were accordingly removed from the Auschwitz monument. Israeli and Polish officials announced a tentative revised toll of at least 1.1 million dead.

Revisionist diplomat Dr. Frederick Toben rightly pointed out that, once again, John Paul's successor, Pope Benedict XVI, blessed the alleged 1.1 million victims, which shows that there is indeed a concerted effort to elevate the Holocaust ideology to the status of a religion.

But most importantly, Israeli historian Yehuda Bauer admitted that the formerly "etched-in-stone fact" that four million souls were murdered by the Nazis at Auschwitz was an intelligently designed falsehood, concocted to serve an ulterior political agenda. This shows that "intelligent design," as Dawkins would say, is a part of the Holocaust religion.

**Persecution under the Holocaust Religion**

Dawkins continues on the dangers of religious absolutism: "But let's have no complacency in Christendom. As recently as 1922 in Britain, John William Gott was sentenced to nine months hard labor for blasphemy: he compared Jesus to a clown. Almost unbelievably, the crime of blasphemy is still on the statute books in Britain, and in 2005 a Christian group tried to bring a private prosecution for blasphemy against the BBC for broadcasting Jerry Springer, the

Opera [p. 288]."

Likewise, Professor Dawkins, let us have no complacency with the Holocaust religion. As recently as 2005, British historian David Irving was sent to an Austrian prison for over a year because of his statements casting doubt on certain aspects of the Holocaust religion. Almost unbelievably, the British government and militant free speech advocates like Richard Dawkins refused to come to his aid and never even lodged a protest.

**Holocaust Fundamentalism and the Subversion of Science—the Danger of Faith in the Holocaust?**

Dawkins explains his condemnation of religious fundamentalism: "Fundamentalists know they are right because they have read the truth in a holy book and they know, in advance, that nothing will budge them from their belief. The truth of the holy book is an axiom, not the end product of a process of reasoning. The book is true, and if the evidence seems to contradict it, it is the evidence that must be thrown out, not the book [p. 282]." On this issue of "religious faith," here is what Dawkins writes: "Faith is evil precisely because it requires no justification and brooks no argument [p. 308]."

Well lo and behold! A similar statement could be made about the Nazi gas chamber dogma. Let us examine the famous, theological manifesto issued in 1979 by the 34 historians in the French daily, *Le Monde*. The concluding paragraph asserts that mass gassings of Jews did take place and that no one can deny their existence without committing an outrage on the truth: "The question of how technically such a mass murder was possible should not be raised. It was technically possible because it occurred. This is the necessary starting point for all historical investigations of the subject. It has fallen to us to recall that point with due simplicity: there is not nor can there be a debate over the existence of the gas chambers."

Karl Popper, a philosopher of science, proposed that a statement (a theory, a conjecture) has the status of belonging to the empirical sciences if, and only if, it is potentially falsifiable. The *Le Monde* declaration assumes that the gas chamber story constitutes "a higher truth" and should therefore exercise authority in evaluating and arranging the discoveries of science and history. Not being falsifiable, it is not scientific. It is to be dogmatically accepted, not empirically tested.

Thus, using Dawkins's terminology, our 34 historians claim the "truth" of the "gas chambers" is an axiom, not the end product of a process of reasoning. The "Nazi gas chamber" claim is true (!), and if the evidence seems to contradict it, it is the evidence that must be thrown out, not the "Nazi gas chamber" claim. It is a religious faith, according to Dawkins's criteria, and it requires no justification and brooks no argument.

**The Holocaust Religion and Kidnapping**

Professor Dawkins rightly brings to light the tragic story of a Jewish child, Edgardo Mortara, who as a six-year-old in 1858 was torn from his weeping parents by the papal police—acting under the orders of the Inquisition—and thereafter raised a Catholic. He rarely ever saw his parents again.

Dawkins points out that the "justification" for kidnapping the child was that he was originally baptized a Catholic: it was not an option to allow a baptized Christian to stay with his Jewish parents (p. 311).

Dawkins comments: "I am not implying that anything like this awful story could happen today [p. 311]."

You are 1000% wrong, Professor Dawkins!! A story similar to this happened right near Chicago, Illinois in 2005! A man was torn from his wife and child and sent to a prison cell in Germany. The "justification" for this is that he is a Holocaust heretic that contests the Holocaust religion. Germar Rudolf is a German citizen. Law forbids Germans to contest the Holocaust religion. If they do, they go to prison. Therefore, Holocaust Inquisitors determined that a German citizen who contests the Holocaust religion must not be allowed to stay free in the United States with his wife and child. He must be torn from his family, and then thrown in a German prison for his Holocaust heresy.

With regard to the story about Edgardo Mortara, Dawkins writes: "[T]he extraordinary fact that the priests, cardinals and Pope seem genuinely not to have understood what a terrible thing they were doing to poor Edgardo Mortara. It passes all sensible understanding, but they sincerely believed they were doing him a good turn by taking him away from his parents and giving him a Christian upbringing… Such is the power of (mainstream, 'moderate') religion to warp judgment and pervert ordinary decency [p. 313]."

A very similar statement could made about Germar Rudolf and the Holocaust religion. Many High Priests of the Holocaust religion will undoubtedly tell you that by imprisoning people like Germar Rudolf, they "are protecting society from dangerous ideas." Such is the power of the Holocaust theology to warp judgment and pervert ordinary decency.

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# SOBIBOR: A History of a Nazi Death Camp

by Jules Schelvis

(Berg Publishers/USHMM, Oxford 2006)

## Reviewed by Thomas Kues

Like all of the alleged "pure extermination camps", Sobibór near Włodawa is wrapped in obscurity. No more than a handful of books have been devoted to this camp, where allegedly hundreds of thousands of Jews, most of them deported from Poland but also from Austria and the Netherlands, were killed in gas chambers with engine exhaust and later incinerated on giant "grills" made of railway gauge. In 1968, former Sobibór prisoner Stanislaw Szmajzner's book *Inferno em Sobibor* was published in Portuguese in Rio de Janeiro. In 1980, Israeli historian Miriam Novitch published a collection of short testimonies (*Sobibor: Martyrdom and Revolt*, Holocaust Library). The camp was treated in Yitzhak Arad's work *Belzec, Sobibor, Treblinka* (Indiana University Press, Bloomington, 1987), as well as in Gitta Sereny's book about Franz Stangl, *Into That Darkness* (McGraw-Hill, New York 1974). A book on the Dutch Jews deported to the camp, *De Negentien Treinen naar Sobibor* by Elie A. Cohen, was published in 1979. Two other former inmates have written books on the camp as well: Thomas Blatt wrote *From the Ashes of Sobibor* (Northwestern University Press 1997) and *Sobibor: The Forgotten Revolt* (Issaquah 1997), while Dov Freiberg's book *Surviving Sobibor* was published in English by Gefen Books in 2007. The work which will be reviewed here, *Sobibor: A History of a Nazi Death Camp* by Jules Schelvis, was originally published in Dutch in 1993 by De Bataafsche Leeuw, Amsterdam, as *Vernietigingskamp Sobibor*. A German edition, entitled *Vernichtungslager Sobibor*, was published by Metropol Verlag in 1998. The reviewed 2006 English translation is based on the revised Dutch edition from 2004.

### Schelvis and Sobibór

First of all it should be noted that the Dutch-Jewish author of the book is far from a disinterested academic third party to the subject he is treating. In June 1943, Schelvis was deported from the Dutch camp Westerbork to Sobibór together with his wife and her family. When arriving at Sobibór, the young wife and her parents were sent away, allegedly to the gas chambers, while Schelvis and 81 other young men were transferred to Dorohucza (Dorohusk), a nearby labor camp (Schelvis was later sent to the Radom ghetto and from there on to Auschwitz, another "extermination camp" which he miraculously managed to survive). The author thus writes about the camp under the (we might assume sincere) belief that Sobibór was a death trap where his nearest ones were brutally killed by a group of callous sadists. But the personal involvement of the author does not end with this personal trauma. In the drawn-out appeal process of former Sobibór SS Karl Frenzel between 1982 and 1985, Schelvis acted as a witness as well as Nebenkläger (a civil plaintiff in German trials). This fact is reflected in the number of passages devoted to this individual German guard, as well as the epithets bestowed upon him ("the hangman of Sobibór"). In contrast, Gustav Wagner, the SS man usually painted out to be the Sobibór "angel of death", is given very little space, despite the many tantalizing questions surrounding his arrest, extradition trial and subsequent "suicide" in Brazil in 1980.

### Revision of the Sobibór death toll

Since the early post-war years it has been commonly alleged that 250,000 Jews were murdered at Sobibór between 1942 and 1943. The so-called Höfle telegram, discovered by historian Peter Witte in 2000, shows that 101,370 Jews had been deported to Sobibór by December 31, 1942. According to the new research on Jewish transports to Sobibór presented by Schelvis, another 70,000 Jews were sent to the camp during 1943. This figure should however be taken with a grain of salt, as the evidence for at least two transports (the last ones, supposedly from occupied Soviet territory and containing several thousand people) comes exclusively from eyewitness testimony (pp. 218-220). The total death toll as per Schelvis thus amounts to approximately 170,000 people (p. 110, 198). As is not uncommon in the field of Holocaust mathematics, a large number of previously supposed victims – in this case

80,000 people – have suddenly turned into unexplained non-beings.

In the light of this revision of the number of Jewish deportees, it is curious to read what Erich Bauer, the alleged gas chamber supervisor or "Gasmeister" of Sobibór, had to say on the death toll. According to Bauer's "confession", written while serving a life sentence in a Berlin prison, he had on one occasion overheard camp commandant Franz Stangl mention that 350,000 Jews had been killed at Sobibór (quoted in Klee et al., *The Good Old Days*, p. 232). Since Stangl left Sobibór for Treblinka in September 1942, it follows that the final death toll would be much higher – that is, if we are to believe Bauer's testimony rather than the documentary evidence of the Höfle telegram. Despite this, the "repentant perpetrator" Bauer is considered by Schelvis a key witness whose statements are assumed to be truthful even when clashing with those of other major eyewitnesses, for example on the issue whether the first gas chambers were built of wood or concrete (something I have treated in an online article for CODOH Web, "The Alleged First Gas Chamber Building at Sobibór"). It seems curious that Bauer, who, if the gassing story was indeed true, must have known with accuracy the capacities of the gas chambers as well as the average number of daily gassings, could have been so wide off the mark as to put credence in the figure reportedly mentioned by Stangl.

## Transfers to labor camps in the Włodawa region

Schelvis devotes one of the chapters of his book to the fate of the Dutch Jews who were transferred upon arrival at Sobibór to some of the labor camps in the Włodawa region. 700 Dutch men were sent to dig peat at Dorohucza (p. 119). Allegedly only two – one of them our lucky boy Jules – survived the war. A number of women were also sent to camps in Lublin. All in all some 1,000 Dutch Jews – according to "rough estimates" – were selected for work camps in the General Government.

If at least a thousand of the 34,313 deported Dutch Jews – who in Sobibór eyewitness testimony often are portrayed as being frail and less accustomed to physical labor than the Eastern European Jews – were transferred to labor camps in the Polish General Government, how many able-bodied Polish-Jewish deportees were then not selected for work in the same camps?

It may further be noted that the fact that the number as well as identities of the Jews deported to Sobibór from the Netherlands is known from registers, in the future may help us determine the actual fate of the deportees. Allegedly, only about 20 of them survived the war. Full access for independent researchers to the Arolsen archives could very well make this possible. Related to this, Schelvis provides the following revealing insight into the deportee registration process (p. 52):

"Two copies [of the prisoner registers] were given to the transport leaders for the journey east, creating the impression, perhaps, that they knew the deportees by name, and that the list would facilitate registration on arrival at the camp.

> "At Auschwitz this may indeed have been the case – unless of course the victims were sent straight to the gas chambers. But the lists compiled for Sobibór were only ever intended to disguise the Germans' true intentions. The transport leaders would have passed the lists on to the camp commandant, but the most he probably ever did with them was to file them in a drawer somewhere. No further action was ever taken."

The assertion in the latter part of the quoted passage of course exclusively rests on the mass gassings story, for which Schelvis presents not a single shred of documentary or forensic evidence. The actual camp files may very well have ended up on the shelf of some locked and barred KGB archive.

## Passed over in silence

The perhaps best way to find out the weaknesses of this volume is not by scrutinizing what is written, but pointing out that what is not written – or more precisely, what is passed over in (conspicuous) silence by the author. Jules Schelvis' Sobibor is (as admitted by its subtitle) far from the definitive history of the camp. It is in places more thorough than Arad's twenty years older book, but it is a curious "thoroughness" which lacks in weight. The allegation of a mass murder and subsequent burial and cremation of 170,000 people is never backed up with physical evidence, and the few war-time documents shown do not prove any homicidal activity. There is also no mention of the (still unpublished) excavations and drillings reportedly carried out at the former camp site by Polish archaeologist Andrzej Kola in 2001, despite Schelvis' text being revised well after that date.

What especially stays in my memory after reading this book is one the photographs reproduced. All in all Schelvis shows us some 60 pictures (mainly passport type photos of survivors and camp personnel), but most of them can be viewed elsewhere or are frankly not very interesting. For example, we are shown a rather blurry photo

of a "heap of ashes" but it is impossible to determine from the picture its dimensions or contents. No bones or bone fragments are visible. The photo which stuck with me shows Hubert Gomerski, a bespectacled old man with whitened hair wearing a cheap-looking beige jacket. We see him slightly from behind, as he is walking away from the camera along some street. According to the caption, Gomerski is hurrying away from the court building where he has appeared as a witness for the prosecution. On the same page, we are shown a vintage photo of Gomerski in uniform together with some other members of the Sobibór staff. The caption of this photo claims that Gomerski was a callous and brutal murderer. Is this true? Did he really receive a fair trial back in 1950, as implied by Schelvis? Was he able to speak his mind openly to his interrogators and lawyers, or was he, like Auschwitz SS man Hans Aumeier, handed a number of leading questions, demanding that he stated what he "knew" about the "gas chambers"? The anonymous-looking old man on the photo knew the truth about Sobibór. Did he dare confide it to anyone? To his friends? To his family? To himself, in private writings possibly left behind at his death? Most likely we will never know, and for us who are waiting for the true history of Sobibór and the other Reinhardt camps to emerge from the swamp of "Holocaust" mythography, Mr. Schelvis' book will unfortunately not provide us with more than a few puzzle pieces, scattered among heaps of peripheral information and obscurantist rhetoric, such as Schelvis' empty tirade against us accursed Holocaust skeptics (p. 3):

"The SS staff quotations that have been included in my book have been taken from statements and interrogations which they themselves endorsed with their signatures. Still there are those who stubbornly refuse to acknowledge – now also on the Internet – the existence of the extermination camps. They will find incontestable evidence to the contrary in this book."

Of course no informed revisionists deny the existence of the camps themselves, it is the mass murders allegedly carried out inside them which are brought into question – but naturally Schelvis cannot let go of a good straw man. May one hope that Schelvis takes the time to read the online revisionist texts on his favorite "corpse factory"? I at least would welcome his comments.

Schelvis' book is well worth buying (or borrowing) as a work of reference by those interested in the Aktion Reinhardt "death camp" issue, since it contains lengthy quotations from a number of hard-to-find witness testimonies. Among other tidbits, we learn (on p. 176) that a former SS squadron commander who assisted in the hunt for escaped Jews after the Sobibór prisoner revolt, witnessed how several of the escapees voluntarily returned to the camp and reported to the camp watch – a bit unexpected it may seem for an alleged death camp!

# Revisionism Is a Vital Component of Enlightenment

A Conversation with Prof. Egon Flaig
University of Greifswald
Germany

## Translated by J. M. Damon

The following German interview with Prof. Egon Flaig appeared several weeks ago on the anti-nationalist website "Endstation Rechts." It is particularly interesting because it acknowledges that the BRD's ("Bundesrepublik Deutschland") Holocow approach to "Holocaust" dogma has not only failed to squelch "Holocaust" Revisionism, it has been disastrous for German intellectual life and therefore self-defeating. Who can blame the good professor for covering his posterior by rhetorically heaping praise on the draconian law (Paragraph 130 of the Criminal Code) that enforces the "Talmudic Inquisition" to which he objects? The translator is a bit out of his depth in translating subjects relating to "Philosophy of Language," "Cognitive Revolution" and "Linguistic Turns." He requests corrections for anything he might have mistranslated. -- JMD

*[ENDSTATION RECHTS is a German-language Web page.]*

On 30 April 2008 we met with Prof. Flaig in a Rostock wine cellar to discuss critical aspects of our present Erinnerungskultur (cult of remembrance) and the politics of history. Here we are releasing the first part of this discussion, and we are also posting commentary at the end of this article. With regard to commentary, we have to follow the guidelines limiting expression of opinion in Germany.

ENDSTATION RECHTS: Prof. Flaig, several months have passed since you were the topic of lively discussions in Mecklenburg-Vorpommern. In retrospect, how do you judge those events?

Prof. Flaig: First of all, let me express my gratitude to you for allowing the debate to take place in this open format. However I must confess that the controversy surrounding the debate did not particularly affect me at the time and still does not do so. In my view we are dealing here with a Debattenunkultur (culture of phony debate) that is causing fundamental disruptions in our ability to conceptualize, both historically and intellectually.

ENDSTATION RECHTS: Just what do you mean by that?

Prof. Flaig: An intellectual schism took place in the areas of historiography and political discussion in the 1990s -- a schism whose extent is poorly understood. We are now dealing with a grotesque complementarity of scientific relativism in the context of "linguistic turn" and moral fundamentalism in the public realm. Both these monsters are now marching in lockstep, which is wreaking havoc with German intellectual life.

ENDSTATION RECHTS: Perhaps we should briefly define "linguistic turn." This is an expression borrowed from philosophy that refers to a change in modern thinking: it treats systems of thought as reflexes of language and culture. In other words: we can no longer reliably use language as an instrument to describe the world. Now it is the other way around: the subjects and their related though-

ts have become the products of a cultural Sprachspiel (word game). Is this explanation compatible with your understanding of "linguistic turn"?

Prof. Flaig: Yes.

ENDSTATION RECHTS: And what does this have to do with the cult of remembrance as it relates to the case of Auschwitz?

Prof. Flaig: I'll explain it to you. With the "linguistic turn," the phenomenon of relativism has now invaded the natural sciences. {Translator: Do not confuse relativism with relativity!} During the Enlightenment, science enabled us to comprehend what was objective and irrefutable intersubjectively (between the various disciplines). Today, however, most scientists, like laymen, are doing nothing except playing Sprachspiele (word games). Basically, it makes no difference what one thinks today. Every kind or mode of thought is equally valid, since it is nothing but an expression of cultural identity.

This attitude is destroying the very basis of science.

If there is nothing objective to be debated, what is the point of discussion? If we accept that differing methods of comprehending the world are all equally valid, then it is as valid to practice voodoo as to study atomic physics. In this mode of non-argumentative debate, scientists can inform each other what they are thinking at the moment, maybe over coffee and a sweet roll, but they no longer have any binding criteria to consider one thesis more convincing than any other. And now this infectious scientific relativism has spread to the "Auschwitz Case."

However, "Holocaust" concerns the foundations of our ethical understanding of ourselves. According to the concept of "linguistic turn," human rights are just a game, a play of words. The general public does not accept this idea, however. Fortunately an openly acknowledged, publicly held moral fundamentalism has so far held the last lines of defense.

Considered in this light, the articles critical of me that appeared in the *Ostsee-Zeitung* at the beginning of the year should be interpreted differently. In those articles, a moralized (and therefore depoliticized) public opinion was subconsciously defending itself, not against me, but rather against the consequences of its own unspoken premises. Where Auschwitz is concerned we have to oppose relativism precisely because it is taking over everywhere. When someone begins arguing differentially we find that moral relativism is behind such arguments.

ENDSTATION RECHTS: If we understand you correctly, you are saying that scientifically and historically as well as publicly there is no such thing as unprejudiced open debate concerning "Holocaust."

Prof. Flaig: That is true. In my view this moralistic fundamentalism developed in the 1990s and has taken the place of rational argument, step by step. Of course we must clarify our relation to "Shoah," but this "Shoah Discourse" has now attained enormous dominance. This development began with the Historikerstreit ("Battle of the Historians") during the 1980s. Jürgen Habermas's ideas forced scientific debate onto the platform of public moralizing. Today I must confess that I too did not protest against that, and so in this regard I am my own victim.

It was grotesque how they dealt with the problems of "Revisionism" and increasingly slandered historians such as Ernst Nolte. It is the core concept of the Enlightenment that mankind expands his knowledge of the world step by step on the basis of rational and objective argumentation. Since we are all prone to error, science by definition has to progress through one mistake after another. Whoever intends to pursue science critically and without prejudice in the spirit of the Enlightenment must be constantly challenging and testing his knowledge. He must be prepared to revise it when this becomes necessary. Revisionism per se is a large part of the core substance of the Enlightenment.

When the scientific process of revising history is placed under a general cloud of suspicion, scientists no longer have opportunity to evaluate arguments in accordance with objective criteria. Even worse, persons with intellectual interests – the heart and soul of

the Renaissance and Enlightenment on account of their open and objective quest for truth and justice -- lose their respected position in society. In the intolerant culture of "politically correct stupidity" as Rainer Paris calls it, the intellectual simply ceases to exist.

And why is this? It is because in moralistic debates we no longer have to justify our arguments. Argumentation itself has been debased: moralizing makes all arguments equally good and equally bad. Even worse: moralizing creates a new hierarchy that is radically anti-intellectual. The Gutmenschen (do-gooders) are at the top of this hierarchy, and the winner of the debate is the person who screams most loudly about his moralistic superiority.

ENDSTATION RECHTS: Does that mean that you are speaking out against Section 130 of the Penal Code that criminalizes expressions of doubt concerning "Holocaust"?

Prof. Flaig: Oh no, I'm not doing that at all. There are significant differences between Revisionists and Revisionists. Some Revisionists are motivated by the quest for truth, which is completely legitimate. Specifically, researchers must be allowed to discuss numbers. For example, at the beginning of the 1990s, a plaque was displayed at Auschwitz that enumerated four million (Jewish) victims. However, this allegation did not withstand scientific investigation. In the 1960s the Jewish "Holocaust" researcher Raul Hilberg had estimated the number at slightly over one million.

This has nothing to do with moral relativization of atrocities committed at Auschwitz. On the contrary, such research is necessary so that the monstrous events can be explained as a process brought about by technical, logistical, infrastructural, organizational, political, demographic, ethnic and ideological considerations (to name just a few). Without explanations there can be no science.

However, scientific "explainability" requires that all details must be open to discussion and debate, without exception. Otherwise a realm of "unexplainability" is created in the same undesirable way as was done by the inquisitions of the various religions. Is the "Holocaust" any less bestial because "only" one million persons lost their lives at Auschwitz?

Whoever is not prepared to discuss these questions openly and objectively is not only deviating from scientific guidelines, he is playing into the hands of the neo-Nazis. There is nothing more damaging to the "culture of remembrance" than to refuse rational argumentation and not correct obvious errors. Such refusals make it much easier for Revisionists of the other sort to dismiss "Holocaust" as fantastical propaganda.

Because of the Revisionists of this other sort, who are not concerned with truth but are rather attempting to erase past events, I am thankful for the existence of Section 130 of the Penal Code. Paragraph 130 is society's last line of defense against the delegitimization of all claims to truth. This delegitimization is supported by cultural relativism that is based on the "linguistic turn." That is the reason why I demanded additional legislation against "denial of genocide" last spring in the Greifswalder student magazine "Moritz". I specifically mentioned the genocide committed against the Armenians there. I did so with heavy heart because in the long run, even such laws as these will not be able to preserve the truth.

Commentary: This is an interesting and balanced presentation of E. Nolte and the Battle of the Historians. However, Prof. Flaig contradicts himself when he advocates more stringent censorship. Sine ira et studio we must be allowed to discuss and investigate intellectual and historical questions without fear of having to drink "the bitter cup!"

## Forgive me this one time:

*Do you know how it was when California became a state?*

*The state had no electricity. The state had no money.*

*Almost everyone spoke Spanish. There were gunfights in the streets.*

*It was just like California today.*

*Except the women had real breasts, and the men didn't hold hands.*

# NEWSDESK

On 01 October our friend Fredrick Toben was flying from the U.S. to Dubai when he stopped over in London's Heathrow airport. There he was arrested for crimes against memory and jailed on an EU warrant issued by democratic Germany.

As Israel Radio has reported: "In a recent speech in Iran, he claimed that any evidence of Nazi gas chambers were 'the products of a feverish pathological mind filled with pure hatred, mostly directed against Germans and anything German ... the product of an appalling state of ignorance of natural and chemical processes'."

0n 30 October Westminster Magistrates Court district judge Daphne Wickham ruled the extradition could not go ahead because the warrant contained only "sparse" details about Toben's alleged offences, including exactly what they were as well as where and when they took place.

"This judgment makes no determination as to whether the (alleged) conduct (of Toben) ... amounts to an extradition offence," Justice Wickham said. "But I do find the particulars in the warrant are vague and imprecise. Therefore I don't find it to be a valid warrant and I can discharge the defendant."

Granting Toben bail, the judge laid down a set of strict conditions including that he come up with £100,000 ($247,465) in cash as security. He must also reside at a specific address approved by British authorities, report daily to police but not use the internet or speak to the media or attend public meetings.

However, lawyers acting on Germany's behalf said Dr Toben should be extradited so he could be put on trial for posting anti-Semitic and revisionist material on the internet between 2000 and 2004 in Australia, Germany and other countries.

Dr Toben, who founded the Adelaide Institute, smiled broadly as the judge handed down her decision. A group of about 10 of his supporters, including British Holocaust denier David Irving and former Australian beauty queen Lady Michele Renouf, who was especially active in an especially professional, sophisticated, and effective way in helping Toben with his defense, also cheered the decision from the courtroom's small public gallery.

Irving is quoted as saying, "This shows that we defeated Germany again, we've defeated Europe in fact … We've always believed in freedom of speech in this country, no matter how crazy people's views are."

The High Court is expected to hear Dr Toben's case early next year.

---

Following is Fredrick Toben's "disclaimer" for his Web site in Australia, which one could argue is not the most cautious, self-defensive vocabulary that could be used. But you have to love his reflection on anti-Semitism being a "disease."

## Dr Fredrick Töben's Disclaimer:

I am operating under a Federal Court of Australia Gag Order that prohibits me from questioning/denying the three pillars on which the "Holocaust-Shoah" story/legend/myth rests:

1. During World War II, Germany had an extermination policy against European Jewry;

2. of which they killed six million;

3. using as a murder weapon homicidal gas chambers. It is impossible to discuss the "Holocaust" with such an imposed constraint. I therefore am merely reporting on matters that I am not permitted to state. For example, if I state the "Holocaust" is:

1. a lie;

2. six million Jews never died, or

3. the gas chambers did not exist, then I would claim that I am merely reporting on what expert Revisionists such as Professors Butz/Faurisson, et al, are stating in public. Anyone who refuses to believe in these three pillars of orthodoxy will face a worldwide group of enforcers who will use any means to destroy dissenting voices. The problem is that these pillars are not set in concrete, though attempts at setting them in legal concrete have been under way for decades - without success.

The latest victims imprisoned for refusing to BELIEVE in the Holocaust-Shoah narrative are Germar Rudolf, Ernst Zündel & Sylvia Stolz in Germany; Siegfried Verbeke in Belgium, and Wolfgang Fröhlich & Gerd Honsik in Austria.

If you wish to begin to doubt the "Holocaust-Shoah" narrative, you must be prepared for personal sacrifice, must be prepared for marriage and family break-up, loss of career, and go to prison. This is because Revisionists are, among other things, dismantling a massive multi-billion dollar industry that the "Holocaust-Shoah" enforcers are defending, as well as the survival of Zionist-racist Israel. So, do not cry when the knock on the door takes you away from family and friends. Such experiences can be character-building.

Revisionists are not foolish or naive but realistic as befitting

someone who still cherishes such life-affirming ideals as Love, Truth, Honour, Justice, Beauty!

**Some definitions**:

a. An antisemite is someone who condemns Jews because they are Jews, something I reject in my maxim: "Don't blame the Jews, blame those that bend to their pressure."

b. The term "antisemitic" is itself a problem because it refers to language-type and refers to the Arabic-speaking peoples, not just the Hebrew-speaking peoples; both peoples use a Semitic language.

c. An antisemite is someone Jews hate.

d. Antisemitism is a disease. You catch it from Jewish behaviour.

If you seek to create Beauty-Love, Honour-Justice and Truth, then feel free to enter

**Adelaide Institute's website.**

## Elie Wiesel and the Issue of Indifference Contiuned from page 1

"entire city block" before coming down to earth again – that is, about two thirds the length of a football field?

Will the UT College of Arts and Sciences begin to promote a free press and a free flow of ideas about the Holocaust question and its agents such as Elie Wiesel, or will you, with indifference, continue to act out the role of being mere stenographers for a massive, multi-billion dollar Holocaust Industry?

Do you not agree that "indifference," as Elie Wiesel has it, "is what permits evil to be strong"?

Thank you for your attention.

Bradley R. Smith
Committee for Open Debate on the Holocaust
PO Box 439016
San Ysidro CA 92143
Desk: 209 682 5327

Note: This inquiry will be copied to your colleagues.

---

My letter to Dr. William O'Neal, Director of Graduate Studies, and Chair, Department of History at the University of Toledo, was emailed the evening of the 25th and copied to some 140 of Dr. O'Neal's colleagues. On the 27th I received a 1,000-word response from Professor Charles Weinblatt of Toledo U., and in addition Internet links to forty-five (45) Web sites that market the orthodox Holocaust story. I am familiar with most of the sites.

Professor Charles Weinblatt wrote in part:

"I retired from the University of Toledo in 2004 and I was credentialed by the same institution. I am also the author of a book about the Holocaust, 'Jacob's Courage.' After conducting three years of exhaustive research into the Holocaust, I can safely say that your messages on the topic lack any semblance with reality.

"I am therefore angered and dismayed by your letter to the UT History Department Chair, reviling Eli Wiesel and attempting to revise accurate history. Your messages are shameful lies, proposed in order to revise history in a way that incriminates the victim of crimes, rather than the perpetrators.

"The following extermination camps used gas:

"Kulmhof i.e. Chelmno, Belzec, Sobibor, Treblinka, Majdanek, Auschwitz-Birkenau, Mauthausen, Neuengamme, Sachsenhausen, Natzweiler, Stutthof, and Ravensbrueck.

"I have provided here a list of completely authentic and genuine web sites, used for academic-related research. These sources include the most venerated and validated information available anywhere about the Holocaust. My list is used and accepted as compelling by historians around the world. This represents only a small fraction of my three years of Holocaust research.

"Of course, you and your ilk simply decide not to accept the truth when you see it. But, there are many others like me, who will help young vulnerable minds see the truth."

---

I was struck by the swiftness of the Professor's reply, his self-assured ignorance about where it is even claimed any longer where gas chambers were used, and by his vocabulary. While he did not address one statement in my letter regarding Elie Wiesel and the issue of indifference, nevertheless what I had to say had no "semblance with reality," he was "angry" and "dismayed," I am a "shameful" liar and so on.

What Weinblatt's letter brought to mind, and this was effortless believe me, was the title of the talk I gave in Teheran in December 2006 (two years already?): "The Irrational Vocabulary of the American Professorial Class with Regard to the Holocaust Question."

The "irrationality" of the vocabulary. I was to have responded

to Professor Weinblatt about now, copying to his colleagues, but something came up. A talk being delivered by Deborah Lipstadt at Loyola University New Orleans, and I decided that to work with America's Holocaust sweetheart Deborah Lipstadt at Loyola University is more important than following up with Charles Weinblatt at Toledo U. As a matter of fact, the release regarding Lipstadt went to some 350 academics and student organizations at Loyola on 05 November. I'll get around to Professor Weinblatt and his colleagues at Toledo U. very soon.

# A Brief Exchange with Mogens Schmidt

**Deputy Assistant Director-General for Communications and Information**
**Division for Freedom of Expression, Democracy and Peace**
**UNESCO**

I don't expect top functionaries at UNESCO and the UN to begin immediately to respond my releases, but that is what happened here. The response is very brief, self-contradictory, and unresponsive, but it demonstrates what I believe is the strength of this campaign, that it is not primarily who you write to, but to whom you copy the original letter. In this instance it was copied to most everyone in Mr. Schmidt's Sector at UNESCO, plus offices around the world. Mr. Schmidt's brief letter is quoted below, as well as my second letter to him.

---

**Mogens Schmidt**
**Deputy Assistant Director-General for Communications and Information**
**Division for Freedom of Expression, Democracy and Peace**
**UNESCO**

13 October 2008

Dear Deputy Assistant Director-General:

On 07 September I wrote you in part: "I am informed that UNESCO is the one United Nations agency with a 'mandate to defend the basic human right of freedom of expression and press freedom, which are the essential components of democracy.' I am further informed that this human right 'includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.'

Mogens Schmidt

"How does UNESCO reconcile this important 'mandate' to defend the basic human right of freedom of expression and press freedom with the 26 January 2007 call by the UN General Assembly to all its 192 Member States to 'reject any denial of the Holocaust as a historical event, either in full or in part, or any activities to this end'"?

---

On Tuesday, October 7, 2008 you replied:

"Dear Sir:
"Thank you for your letter. The UN General Assembly is a representative body of all the member states. It has expressed a position on the issue that does not infringe on your right to hold your opinions.

"Sincerely,
"Mogens Schmidt."

---

Dear Dr. Schmidt: Thank you for writing. You note that the UN General Assembly has expressed an opinion on the issue of the Holocaust, one that "does not infringe on [my] right to hold [my] opinions."

How is it that revisionist writers who do hold opinions about the Holocaust "either in full or in part" are routinely arrested, tried and imprisoned in one European country after another? How is it that the Communications and Information Division for Freedom of Expression, Democracy and Peace, UNESCO, of which you, Sir, are the Deputy Assistant Director-General, do not acknowledge that this is even happening?

Am I not in the same danger of being arrested, tried, and imprisoned as such men as Germar Rudolf, Siegfried Verbeke, David Irving, Ernst Zundel, and now Fredrick Toben, who, even as I write, is being held in a London jail under threat of extradition to Ger-

many where he will be tried, as you have it, for "holding his opinions" about the Holocaust?

I am afraid (forgive me) that it is an inversion of logic and good sense for you to tell me that I have the right to hold my opinions about the Holocaust either in full or in part when, at the same time, European governments have the right to imprison me for holding such opinions in full or in part, and to do so without any protest, or even any notice, from UNESCO.

Dr. Schmidt, please tell me clearly where your UNESCO Division for Freedom of Expression, Democracy and Peace stands on the arrest, trial, and imprisonment of revisionist writers who hold minority opinions about the history of the Holocaust?

Sincerely,

Bradley R. Smith

Committee for Open Debate
on the Holocaust
Post Office Box 439016
San Ysidro, California
USA
Desk: 209 682 5327

# OTHER STUFF

**Re our President-elect,** Barrack Hussein Obama: it had occurred to me early on that if he were elected he might bring about change in one way. Because of his Arab/African background, it might be possible that he would look upon Arabs and other Muslims as human beings, rather than how one pro-Israel U.S. administration after another has looked upon them over the last sixty years. And that that would be good for America. Then I had the misfortune to watch Obama's oily presentation before AIPAC last June and I wondered.

Now we have Obama's pick for White House Chief of Staff, Rahm Israel Emanuel. Emanuel was born in Chicago in 1959, the son of Benjamin Emanuel who helped smuggle weapons to the Irgun, the Zionist militia of former Israeli prime minister Menachem Begin. One of the most influential politicians and fundraisers in his party, Emanuel accompanied Obama to a meeting of AIPAC's executive board just after the Illinois senator had addressed the pro-Israel lobby's conference that I had watched. And then there has been his ferverently expressed determination to take care of Israel at all costs.

Still, Obama as an individual is a remarkable personality. We'll see what we'll see. He might be the cause of some number of conservatives to look to their own values.

**It is difficult to not be aware** of how much play the Holocaust Conference that took place in Teheran in December 2006 is still getting. When I do an Internet search for "Ahmadinejad and Holocaust denial" I get 88,600 page references. When I do a search for references on the same matter over the past 24 hours alone I get 352 page references.

Remarkable.

**Our daughter, Paloma,** has given birth to our third grandchild. Mom and child are doing fine. The event took place on the other side, in Chula Vista. Her mother was with her. I drove them north across the border at 2:30 in the morning. Even at that hour there was a significant line. Took us close to an hour to get across.

**With regard to the bloody** lymphoma, there is still good news, and no bad news. The lymphoma nodes are diminishing in size, and there are no new ones that anyone can see. The chemotherapy is somewhat exhausting, I don't want to kid you about it, but it's not impossible to deal with.

But we are on to something very good with the One Name, with Proof campaign, taking it to campus as at the beginning, but now taking it to UNESCO and the UN as well. I don't think I mentioned above that the second letter to Mogens Schmidt was copied to the same folk I copied the first one too, so everyone there is in on the story. The next step is to get media involved. There is no end to this one, folks, no end.

I do need to stay focused, and I do need you to stay with me.

Bradley

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